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that of other books of the Bible; herein we have reason for wider interest in M. Passy's method of phonetic transcription, since it is to be employed for the propagation of a knowledge of the Bible among the uneducated peasantry of France. The author finds a motive for his undertaking in a recognition of the fact that the usual orthography for French is almost an insuperable barrier to the comprehension of any text by the average *campagnard*; another obstacle arises when the countryman essays to read the Bible; not only does the orthography bewilder him, but the language is peculiar to this Book since it consists of forms and locutions no longer in vogue in current speech, and especially in the conversation of the lower classes. The editor endeavors to overcome both of these impediments for the peasant by presenting a familiar version of the simplest of the Gospels, transcribed in his system of phonetic notation, that an illiterate person of even limited intelligence can learn in a few days, since the pronunciation indicated is colloquial and corresponds to the unaffected style of the entire work.

The outcome of this attempt will doubtless be watched by many with great interest. The present writer can testify that M. Passy has already met with marked success in teaching peasant youth (who had no previous knowledge of letters) hymns and Bible stories printed in phonetic script; while in company with the author on a visit to a Sabbath-school mission in Normandy, it was surprising to hear small boys and girls (otherwise ignorant) read with ease selections which in ordinary spelling might have offered difficulty to school-children.

The new departure may have far-reaching consequences. If children, whose families and associates are illiterate, can be readily instructed by the phonetic method, others more favored as to intellectual surroundings may learn yet more rapidly by the same plan. If the system constitutes an easy way for the French to be taught their own language, it follows that foreigners may probably find here a valuable auxiliary in mastering a tongue that is new to them; the native has for a guide a speech-feeling which is altogether wanting in the Englishman or American in his attempt

to pronounce French. All the more, then, will the latter find of great assistance a transcription in which every letter represents one definite sound, and where many signs of ordinary orthography, written but not pronounced, are omitted.

The success of the system may ultimately induce a spelling reform, but this is not necessarily implied; once having acquired a correct pronunciation by the use of the phonetic method, neither native nor foreigner will experience perplexity in recognizing words in their usual forms. Whatever may be the future results in respect to general application, both opponents and supporters of M. Passy's system will certainly be glad to witness, for the present, a prosperous issue of its extension to a new field of usefulness.

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OLD ENGLISH *nemne* (*nymðe*).

TO THE EDITORS OF MOD. LANG. NOTES.

SIRS:—A slight confirmation of the conclusion arrived at in Dr. Mather's interesting paper on the conjunction *nemne* (*nymðe*), namely, that it was an Anglian, probably, a Mercian form, is perhaps afforded by the fact that the word occurs twice in line 258 of the Mercian Life of St. Chad which I published in the *Anglia* x, 131 (*nes nefre on his muðe nymþe crist nymþe mildheortnis*). Compare with this line 'Blickling Homilies,' 223,36 (cited by Dr. Mather).

There seems, furthermore, good reason for believing with Sievers (Paul und Braune's *Beiträge* x, pp. 474 and 483) that the metrical version of the Psalter (Paris MS.) is Anglian, not Kentish.

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ERRATUM.

TO THE EDITORS OF MOD. LANG. NOTES.

SIRS:—The correction, in the review of Henrici's *Iwein*—"Note on l. 3840. Read *leun* instead of *keun*" (March number of MOD. LANG. NOTES, col. 188)—is due to a misunderstanding and should be struck out.

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